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Contributed Notes.

Repetitions in Jesus' Teaching. One of the evident phenomena in the Gospels is the appearance of the same or similar language in the teaching of Jesus on different occasions. Even whole parables are reproduced and some pregnant sayings appear thrice and more. This peculiarity has caused a good deal of perplexity to students. Critical scholars have sought to use it in forming theories of the origin and constitution of the Gospel narratives. They think that such phenomena point to different traditions, the amalgamation of several collections of sayings into one or the other of the present Gospels. This may be true. But for not a few of these doublets a simpler and quite satisfactory explanation is at hand. Why not allow that Jesus repeated himself? Why may he not be permitted to emphasize a great truth in the same words, or work it over again in the forms of an already employed parabolic story? The student should remember that our Lord was ever moving, meeting new men, making new disciples. At times the narrative permits us to discover special seasons of interest when multitudes joined themselves to him. What more natural thing than the repetition of old teaching in the old words to *new* disciples?

G.

A History of Biblical Prayer. The problems connected with the subject of Prayer are as fascinating as they seem to be insoluble. They call forth an unceasing stream of books, some of which are good, others far from it. Perhaps the most satisfactory recent discussion is that of the Rev. Dr. D. W. Faunce, published by the American Tract Society. One fault cleaves to all of these works. They try to cover too much ground. We need special treatises on the multitudinous special topics that center in this wonderful subject. And one of the first points on which some student should specialize is that mentioned at the head of this paragraph. It is totally new, an unworked mine of untold value. Nothing could be more fascinating, nothing more valuable for the enlightenment of the general theme, than a thoroughgoing treatment of the Historical Development of Prayer in the Bible. One cannot do more than suggest the numerous points, critical, historical, biographical, literary, devotional, theological, that would fall into this discussion. The writer of such a treatise must be a Biblical scholar of thoroughly modern training. He must first arrange his scheme of the Biblical books, order the material chronologically as much as possible, sift the original documents, and give us, so far as the best light of scholarship can, a clear view of the beginnings of biblical prayer, its first motives, objects, language, spirit, etc.; then follow along the centuries down to the end. The great models of special prayers, like those of Moses, David, Solomon, Daniel, Paul, and the unique master of them all, the Lord's Prayer, would receive special treatment. The vow, the curse, the sacrifice in its significance as prayer, are only a few separate topics which may be mentioned. The field is most attractive and rich. It is, as a whole, unoccupied. Who will enter it and furnish us with that desideratum, a discussion of the History of Prayer in the Bible?

G.